

يَا رَاكِبًا قِفْ بِالْمُحَصَّبِ مِنْ مِنَّ
 وَاهِفِ بِيَقَاعِدِ حَيْفِهَا وَالنَّاهِضِ
 سَحَرًا إِذَا فَاضَ الْحَجَّاجُ إِلَى مِنَّ
 فَيْضًا كَمُلْتَطِمِ الْقُرَّاتِ الْفَائِضِ
 إِنْ كَانَ رَفِضًا حُبُّ آلِ مُحَمَّدٍ
 فَلَيَشَهَدِ التَّشَقَّلَانِ أَئْ رَافِضِي [\[16\]](#)

Translation:

"O' Pilgrims! On your way to the House of Allah, pause shortly in the sands of Muzdalifah. At dawn, when the caravans of pilgrims move toward Mina, like a roaring river, call upon them and say: "If love of the Prophet's family means "rafdh", then let mankind know, that surely I am a "Rafidhi."

One of the points raised in Shafi'i's poems is love of Ahlul-Bayt, the family of the Prophet (peace be upon him and his family) which he deems obligatory. Shafi'i maintains that if a person does not declare salawaat for him and his family, his prayer is incomplete and will not be accepted:

يَا آلَ بَيْتِ رَسُولِ اللهِ حُبُّكُمْ
 فَرِضٌ مِنَ اللهِ فِي الْقُرْآنِ أَنْزَلَهُ
 كَفَاكُمْ مِنْ عَظِيمِ الْقَدْرِ أَنْكُمْ
 مَنْ لَمْ يُصْلِّ عَلَيْكُمْ لَا صَلَاةَ لَهُ [\[17\]](#)

Translation:

"O Ahle Bait of the Prophet of Allah! Love for you has been made obligatory for us by Allah, as revealed in the Holy Qur'an (referring to the above verse). It is sufficient for your dignity that if one does not send salutations to you in the ritual prayers, his prayers will not be accepted."

Among the other poems Shafi'i has composed are poems about Imam Ali. When asked about Imam Ali, Shafi'i said painfully as such:

إِنَّا عَبَيْدٌ لِغَنْتِيْ أَنْزَلَ فِيْهِ هَلْ أَتَى
 إِلَى مَتَىْ أَكْمَمْهُ؟ إِلَى مَتَىْ؟ إِلَى مَتَىْ؟ [\[18\]](#)

Roughly translated:

"I am the servant of that young man about whom Sura Hal Ataa (Chapter Insaan) was revealed. How long should I conceal it? How long? How long?"

He was the one who expressly and openly declared his love and attachment towards the successor of the Prophet. It was at a time when a suffocating atmosphere had been imposed on the lovers of Ali:

فَالْوَالَا: تَرَفَضَتْ قُلْتُ: كَلَّا

مَا أَرَفَضُ دِينِي وَ لَا إِعْتِقَادِي

لِكِنْ تَوَلَّتْ غَيْرَ شَكِّ

خَيْرَ إِمَامٍ وَ خَيْرَ هَادِي

إِنْ كَانَ حُبُّ الْوَلِيِّ رَفِضاً

فَإِنَّنِي أَرْفَضُ الْعِبَادَ [19]

Translation:

They say: You are a Rafidhi and heretic, I say: Never did I become a Rafidhi, apostasy is not my religion. But needless to say that in my heart, there is much love (and respect) for the greatest leader (Imam Ali). If loving Wali of Allah is Rafdh, then I'm Rafidhi of 1st rank!

In other poems, he makes clear and tangible reference to intercession of the Ahlul-Bayt of the Holy Prophet hoping to be interceded with God by them on the Day of Resurrection, the day of reckoning:

لَئِنْ كَانَ ذَنِي حُبُّ آلِ مُحَمَّدٍ

فَذِلِكَ ذَنْبٌ لَسْتُ عَنْهُ أَتُوبُ

هُمْ شَفَعَائِي يَوْمَ حَسْرَى وَ مَوْقِفِي إِذَا

كَتَرْتَنِي يَوْمَ ذَاكَ ذَنْوبَ [10]

If loving the household of Prophet is a sin, then I will never repent on this sin! Of course, on the Day of Judgment, they (Ahlul Bayt) will be my intercessors on the Day when I shall be resurrected. That is when my sins are too many on that day.

Shafi'i was in a gathering when someone started speaking about Ali , his two noble sons and his pure wife. A man who had been from the enemies of Ahlul-Bayt says: It is not good to speak about them. Leave it as it is a talk about Rafidhis. At this time Shafi'i says in his poems:

بَرِئْتُ إِلَى الْمُهَمَّيْنِ مِنْ أَنْاسِ

بِرَوْنَ الرَّفْضَ حُبَّ الْفَاطِمِيَّةِ

إِذَا ذَكَرُوا عَلَيْاً أَوْ بَنِيهِ

أَفَضُوا بِالرَّوَايَاتِ الْوَيْهِ

عَلَى آلِ الرَّسُولِ صَلَاتُهُ رَبِّي

وَلَعْنُهُ لِتَلْكَ الْجَاهِلِيَّةِ[\[11\]](#)

I disassociate myself from those (people) who believe that remembering the sons of Fatima is Rafdh. If anyone talks about Ali and Fatima and their sons, they (enemies of Ahlul Bayt) mend this way, they think that it is a foolishness (to remember Ali and Fatima). Supplications (Duroods and Salams) of my Allah be upon Prophet . And curse of Allah be upon this ignorance and infidelity (hating Ahul-Bayt).

Shafi'i considers love of the Ahlul-Bayt to be in his flesh and blood and this family as a means for his growth, guidance and everything he has. He says:

وَسَائِلِي عَنْ حُبِّ أَهْلِ الْبَيْتِ هَلْ؟

أَقْرَرْ إِعْلَانًا بِهِ أَمْ أَجْحَدْ

هَيَّهَاتِ مَمْزُوجٌ بِلَحْمِيْ وَ دَمِيْ

حُبُّهُمْ وَهُوَ الْهُدَىُ وَ الرَّشْدُ

يَا أَهْلَ بَيْتِ الْمَصْطَفَىِ يَا عَدْتِي

وَ مَنْ عَلَى حَبَّهُمْ أَعْتَمَدْ

أَنْتُمْ إِلَى اللَّهِ غَدَّاً وَسِيلَتِي

وَ كَيْفَ أَخْشَى؟ وَ بِكُمْ اعْتَضَدْ

وَلِيَّكُمْ فِي الْخَلِدِ حَتَّىٰ خَالِدٌ

وَ الْضَّدُّ فِي نَارٍ لَظَّىٰ مُخْلَدٌ[\[12\]](#)

Translation:

"O those who ask me about my love of Ahlul-Bayt ; should I confess openly that I love them or should I deny that? Never shall I deny their love because their love and affinity is blended in my flesh and blood. Their love is a means of my guidance and growth. O family of Muhammad, O those whom I turn to, O those whose love is my reliance, you are my intercessors on the Day of Judgment. Why should I be afraid when I trust you and have confidence in you? He who loves you will reside eternally in Paradise and your enemies will be for ever in Hell fire"

Else where, he describes, in his poems, the pure family of Prophet Muhammad as the ark of salvation and love of them as the covenant of Allah. So he says:

وَلَمَّا رَأَيْتُ النَّاسَ قَدْ دَهَبْتُ إِلَيْهِمْ
مَذَاهِبُهُمْ فِي أَبْحُرِ الْغَيِّ وَالْجَهَلِ
رَكِبْتُ عَلَى اسْمِ اللَّهِ فِي سُفْنِ النَّجَادِ
وَهُمْ آلُ بَيْتِ الْمُصْطَفَى حَاتَمُ الرُّسُلِ
وَأَمْسَكْتُ حَبْلَ اللَّهِ وَهُوَ وَلَاءُهُمْ
كَمَا قَدْ أُمِرْنَا بِالْتَّمْسِكِ بِالْحَبْلِ [13]

When I saw different religions and jurisprudential schools steering towards ignorance and misguidance, I embarked in the name of God on the ark of salvation i.e. the family of the Seal of Prophets and got hold of the divine covenant which is the very love of them. Indeed, God has commanded us to hold fast to the divine covenant.

عليٌّ حبه جنة

قسيم النار و الجنة

وصي المصطفى حقاً

إمام الانس و الجنة [14]

"Ali (is he) whose love is a Shield

(He is) the Bifurcator between the (inmates of) the Hellfire and the Paradise,

(He is) Truly the Inheritor of the Prophet (S),

(He is) the Leader of all Mankind and all Jinns."

Therefore, it is understood from Shafi'i's poems that he held high respect for the family of the Prophet of Islam (s) and he was not afraid of telling it to others. He considered guidance and prosperity to be found and achievable only through following the Prophet and his noble family. It is his ardent aspiration to be interceded with God on the Day of Judgment. Indeed, not only does he consider them as his intercessors but he also linked the validity of his acts of worship and prayers to following them. He maintained that if someone did not salute the Prophet and his family in his prayer, his prayer were void.

It is noteworthy that one of the reasons and proofs indicating Imam Shafi'i's fondness and attachment towards Ahlul-Bayt is his making reference to the sayings of Imam Sadiq in his book titled "Al-Umm".

[\[6\]](#) Collection of Imam Shafi'i Poetry, p. 93, Dar al-Kitab al-Arabi, Beirut, 1414 A.H.

[\[7\]](#) Ibid, p. 115.

[\[8\]](#) Ibid, p. 59.

[\[9\]](#) Ibid, p. 72

[\[10\]](#) Ibid, p. 48.

[\[11\]](#) Ibid, p. 152.

[\[12\]](#) Ibid, p. 222 – 223.

[\[13\]](#) Ibid, p. 278. For more details vide: *Praise of Ahlul-Bayt (as) in Muhammad bin Idri al-Shafi'i's Poems*, Ayyub Shafi'i Pour, Taghrib News Agency; Barfi, Muhammad, (article), *A Study of the Causes of Convergence and Divergence between Shafi'i and Hanafi Religions with Imamiyah Shi'ah*, Resalat News Papaper, No. 6942 dated 20, 12, 88 (Cultural); Suyuti Shafi'i, Jalaluddin Abdur Rahman, Virtues of Ali (as) (911 A.H.).

[\[14\]](#) Imam Shafi'i's Qita' inscribed at Najaf